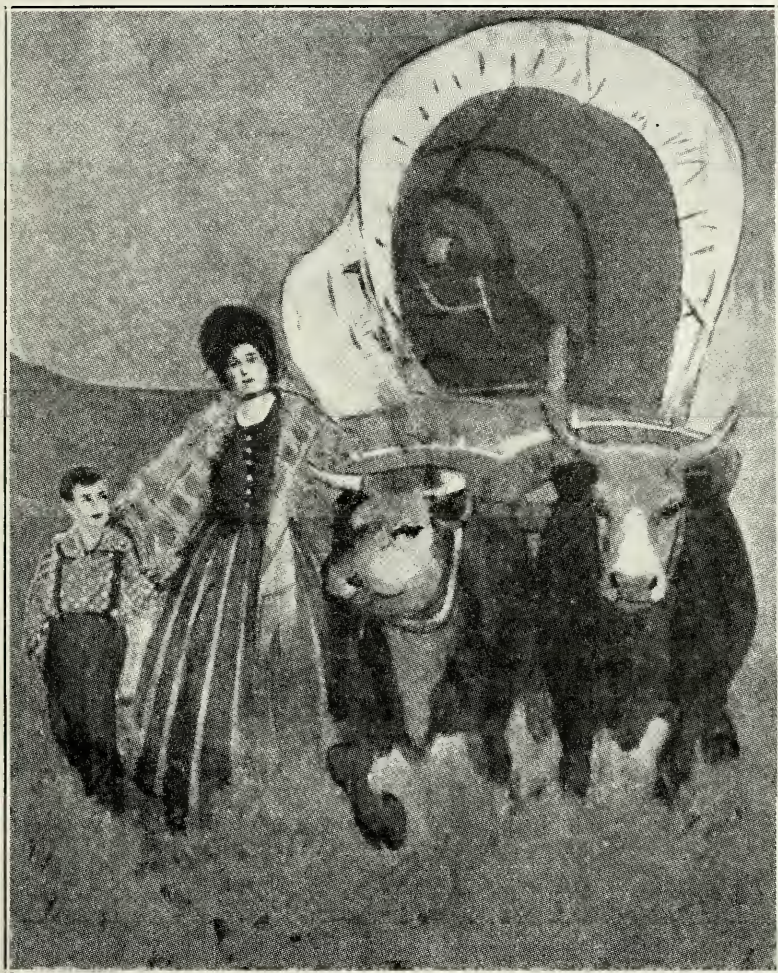


# Millennial Star



## Mother Pioneer and Son

*They gave their all for Mormonism.*

(See page 357)

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Turn to Page 357 of this issue

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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*If ye believe not that I am He, ye shall die in your sins.—John 8: 24*

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## THIS WEEK'S COVER—

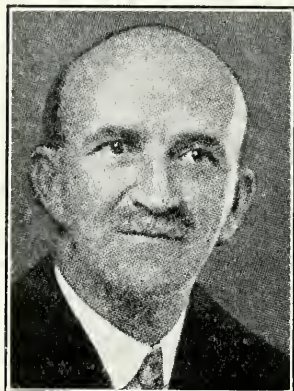
THE cover this week is taken from the painting "Not Alone," the painting by Mrs. Minerva Kolhepp Teichert of American Falls, Idaho. It beautifully portrays a Pioneer Mother and her son making their way across the plains to a new home in the tops of the mountains. The first instalment of the writing *The Soul's Fire* by Jeremiah Stokes, which is presented in this issue, effectively tells the story of early Church history and the great part the early members played in introducing the Gospel of Jesus Christ (see page 357).

# Faith--A Power for Righteousness

By DR. FREDERICK J. PACK

*Professor of Geology, University of Utah.*

I DO not claim ability to explain either the identity or the substance of faith; yet I am convinced that it is a mighty power for righteousness. My confession of inability to outline in detail the nature of faith is no disparagement of its existence, for let it be remembered that many of the most potent agencies in nature are they which perhaps are the least understood. I call your attention to the fact that there is no question concerning the existence of gravity; yet no one among us would dare to rise up and describe gravity itself except only in terms of its manifestations. If I should hold a book suspended in the air, a few feet above the ground, and then release it, we know what the result would be. Not only would it fall to the ground once but a thousand times out of a thousand, nay, a million times out of a million, and yet no one of us knows precisely what gravity is. We can explain its operations and we can deduce laws that pertain to those operations, but our knowledge of gravity itself, its substance, its reality, is almost nil. Attraction exists between planets of a magnetite almost as strong as if they were connected with great bands of steel, substantially the same size as the planets themselves. If it were not for the attraction that exists between the earth and the moon, for example, both of these heavenly bodies would follow entirely different



Dr. Frederick J. Pack

paths from what they follow at present; and yet who is there among us who can explain what the attraction between these heavenly bodies really is? Thus I say my confession of my inability to explain faith does not in any degree militate against the reality.

By means of electricity, we light our homes, we run machines, and we talk to the ends of the earth, and yet we know very little indeed concerning the substance and nature of this elusive material.

No one here can explain the nature of a son's love for his mother; no one can convey that affection to another. It is a thing that must be personally experienced.

This phenomenon that we call faith is more than mere belief. I know of two men who in their high school days were determined to go to college. One was to become an engineer and the other a physician. Both were equally determined in their ambitions, and both apparently were equally prepared. Yet

the man who had decided to become a physician never did anything to realize his ambition except to make ready for it. He collected catalogues from various schools, familiarized himself with the achievements of the professors, but he never did attend college, in spite of the fact that he was thoroughly convinced that such a thing was necessary. The other man, with apparently the same conversion and much the same ability went to college, forged ahead, and became one of the outstanding engineers of America.

Determination to go forward may be acquired, at least greatly improved. I have this as an illustration. A man did two courses with me at the University of Utah and failed in both. Later he came to my office and wanted to re-register. I told him that I was not interested in men who fail and who do it deliberately. After much persuasion, however, he convinced me that if I would permit him to return, he would make good. He came back to the same course, the same man, the same intellect, the same conversion but with something added. The day that he went out of my office he went out as a different man from what he came in. He was determined to make a success, and of course he did.

#### Faith

THE constituents of true faith and the effects of a person exerting such faith are made known by Dr. Frederick J. Pack. He gives practical examples to point out false faith and wrong conceptions of the same. "Mathematically stated, faith consists of belief, plus determination on the part of the individual to respond to the requirements of God, plus an added strength and power and force for righteousness from God Himself."

I am convinced that among Christian people, there are too many who merely believe, who give intellectual assent to the desirability of living good lives, but who are not converted to the complete necessity of living those lives.

Here we must enter a word of caution especially if we are prone to think that faith is merely conversion to the desirability of a thing plus a determination to succeed,

for I observe that many people are succeeding in undesirable things. If we would be successful, then we must believe. We must be converted to the necessity of activity and our efforts must be directed along proper lines.

And here I desire to say a word which I think may be applicable to all of us. We must learn that nature has no favourites and that we must pay to nature precisely what she demands.

Two freshmen of my acquaintance went into a chemical laboratory and were given the necessary instruction by their teachers to perform a very elementary experiment, namely: the placing of sulphuric acid on common salt. They were further told that when they did so gaseous material would be given off and the compound remaining would be entirely different from the salt with which they began. They took from the reagent shelves a white substance which they supposed to be salt and poured upon it sulphuric acid. The expected result was not forthcoming. Some student, a wag, had replaced the salt with sugar.

Nature is invariable in her ability to detect deceit and anything that savors of it. We must meet nature genuinely. We must pay the price that nature demands.

Just here, let me make this observation: I do not know why it is, but some men say: "I don't believe in faith or any of its manifestations," and yet these same men will admit that they have never prayed. What would these same men think if a student in college should refuse to perform experiments in a laboratory, on the ground that he did not believe in the results that were said to follow? The man who says that he does not believe in prayer and has never tested it out, is no more fair to himself that he would be, to deny the existence of the radio if he had never heard it. We have no right to opinions until we have honestly and sincerely investigated. If there be any readers who have not enjoyed the strength that comes from prayer, and who are not convinced that strength may come from prayer, I ask you frankly, "Have you given it a fair chance?" Men need guidance into paths of righteousness and away from paths of unrighteousness, and that strength can be derived from God and from God alone.

I wish that all of us might sincerely and frankly test ourselves in this matter of intellectual honesty. Are we truly, sincerely, anxiously willing to know the truth?

I recently sent a group of students into the field for the purpose of making geological examination of a given area. I hinted at the possibility of the existence of a fault that transversed the area. Almost immediately upon reaching the field, the students divided themselves into two groups, one attempting to prove the existence of a fault and the other attempting to prove that no fault was there.

Just as soon as a man attempts to prove the existence of an unknown thing, he destroys his value as an investigator. The man who is absolutely, intellectually honest goes into a field of endeavour with no bias, no pre-conceptions. He merely lets the finding govern.

Older methods of scientific research often permitted the closing of the eyes to undesirable evidence. I recommend to you, in your dealings with God, that you ask Him with absolute sincerity of heart. When you seek wisdom at the hand of God, you must ask in faith, nothing wavering, I quote: "For he that wavereth is like the wave of the sea, driven with the wind and tossed. For let not the man think that he shall receive anything of the Lord." There is no more exacting scientific requirements than the requirement God makes of individuals who come to Him for knowledge. We cannot hope to receive blessings without obedience to the commandments of God. When, therefore, we have acquired belief, when we have determined to do everything within our power to bring our ambitions to fruition, when we have gone to God with an exacting faith, and God responds and adds power to our ambitions, then we have faith indeed.

Mathematically stated, faith consists of belief, plus determination on the part of the individual to respond to the re-

*(Continued on page 365)*

# The Soul's Fire

By JEREMIAH STOKES

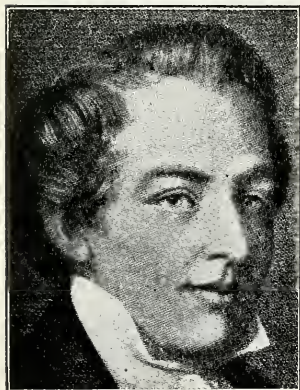
FIRST INSTALMENT

AUTHOR'S FOREWORD

THE beginnings of these valiant Mormon Pioneers were tragic, full of self-denial, toil, grief, and tolls of death. But they lived and laboured not in vain, for from the foundations they laid in faith and love for all mankind, the mighty Empire of the Golden West arose.

It is of these immortal benefactors of the race that this, my story, tells. No point is made of what they taught or how they worshipped; but only of how they lived and loved, of what they accomplished, and of how they struggled through the years against the odds that constantly beset their path.

Never in all the annals of the world's history has there been a people so perfectly organized, so harmoniously united, so thoroughly grounded and tested in Christian faith, and so long in rigorous training for an almost crucial test for colonization, as were the twenty thousand souls whose intimate lives I have endeavoured to portray within the covers of this book.



Joseph Smith

The historical events depicted in the story are substantially correct without exaggeration, and the true names of principals are used. Roger Northrop, his wife, Ann, and their children, and the Harringtons and Shipleys are fictitious characters. Through these personalities I have portrayed experiences that for the most part are true in the lives of individuals of whom I have read or whom I have personally known.

For example, through the little lad, Garry, is given the almost incredible boyhood experience of the nationally-known figure of letters and eloquence, the Honorable B. H. Roberts; and through Ann Northrop, in part, is depicted the character and personality of his heroic mother.

What the first colonists of America are to the East, the Pioneers of 1847, and those who followed them before the railroad bridged the plains, are to the West. If I have helped the reader to more fully appreciate the price these builders of the western half of the continent paid for the contribution they made to the total sum of American growth and development, and have enabled him to correctly evaluate the rich legacies they have bequeathed to future generations, then this work will have served its purpose.

THE last shades of summer twilight were fading into the dusk of night over the little settlement of Colesville, one of the frontier villages of western New York, in 1830. Tobe Benton had come to the community store by appointment. He was a little early, and he sat upon an empty keg that stood on the front porch. The air was still, and the recent rains sent up a delightful odour from the woods that made the man breathe deep and long for the joy of it.

As he waited, he looked up and down the rail-lined street that stretched in front of him. From either direction, he saw the outlines of several yokes of oxen, homeward bound, pulling the creaking loads of cord wood from the newly-cleared home-

steads on the outskirts of the village. Then his eyes moved to the flickering candles that shone from the windows of humble homes, while at the same moment the tinkling of cow bells, the lowing of restless kine, and the barking of shepherd dogs, coming from nearby pastures and cattle lanes, fell upon his ears.

He glanced across the street in admiration at the little church and parish house that stood several rods back from the road, half-hidden in a grove of birchwood maple. He noticed that the newness of the logs and lumber was still unaffected by the rain and sun and that the belfry was visible through the foliage from where he sat.

He was proud too of the new school house, small and unpretentious though it was, built a short distance from the church upon a gentle slope that faced the road; proud of it, because he had done his share toward its erection.

The man arose and stepped inside the store just as the merchant was lighting the last candle, in preparation for late customers—menfolk, whose work in field and forest kept them from trading until after dark.

In the course of half an hour, several men congregated at the store. They came not for business alone, but to discuss a topic that had caused a great deal of excitement in the settlement; a subject that had engaged the attention of everyone in the neighbourhood for several weeks past.

As the men talked among themselves about the thing that had brought them together, a slightly built, sharp featured man, with snapping black eyes and rather long hair streaked with grey, took the reins of conversation. He was in an earnest mood and aggressively emphatic.

"You say it can't be done. Jim McMaster," he went on, "but I say it can. And what's more, it's gotta be done."

"I didn't say it can't be done, Mr. Shearer," replied Jim. "All I said was that I couldn't see how we're goin' to stop it."

"Virtually the same thing, isn't it Jim?" Without waiting for the man to answer, Shearer went on. "The citizens of Harmony put a stop to it, didn't they? They made it so all-fired hot for Smith that he took himself clean out of Pennsylvania. The people there wouldn't stand for his imposition. They were too wise for that."

"Yes, and they had the nerve to protect themselves against his craftiness," put in Tobe Benton.

"Exactly," nodded Shearer, with a smile of satisfaction. "You see, gentlemen," he resumed, "Smith was driven out of Harmony and came straight to Fayette and organized his church, and now he's here in Colesville working his fraud among our people. His smooth tongue has already caught a number of victims, and there's a lot more dupes ready to fall into his trap."

"I know there's a lot of people believing in him, Mr. Shearer," observed McMasters, "but why should we worry about them? If they're willin' to be fooled, why not let 'em go? They'll discover their blunder, sooner or later, and come back."

"That's not the point, Jim. This fellow's got a new Bible,



claims an angel showed him where to dig it out of a hill, and he makes people believe that this Bible contains the gospel and that he's receiving revelations from God to convert the world. He's going to take the membership from our churches and before we know it, he'll control elections. Then where'll we be? That's his aim, and that's just what's going to happen, if we're fools enough to allow it. I tell you he's a menace, a dangerous menace; and the time has come for us to act.

"I know you're right," agreed Tobe Benton, "and we can stop his operations if we've a mind to."

"Of course we can," exclaimed Shearer. "Might take rather harsh measures, but I think we're equal to the task, unless we're a lot of heifer calves and don't think we're that kind of stock."

"Not us," came from the rest of the group in a chorus of excitement.



Hill Cumorah

Where the Plates were received.

"Very well," continued the leader, "let every man here take it upon himself to notify some fellow in the neighbourhood who is opposed to Joe Smith's religion to meet at the school house tomorrow night. Be careful to pick your men, and be sure no one comes who cannot be trusted."

"What about gettin' Constable Garbett to join us?" asked one of the confederates.

"He'll be there," laughed Benton.

"I've seen him already, and he's promised. Don't know what he'll do. He didn't say. But he'll be there, and we can depend on 'im. I'll vouch for that."

It was well after dark the next evening before any one appeared at the school house. Then, one by one, the men came up and made their way inside, with the aid of a single candle, and took seats upon a few thong-laced chairs and peg-legged benches drawn up at one side of the room. And, as Tobe Benton had promised, the constable was in the crowd and in sympathy with the purpose of the meeting.

For a time everyone present parried for a chance to air his opinion about "Joe Smith" and his "Mormon" Bible. After a general exchange of opinions, the conference settled down to concentrated thinking on the best way to rid the settlement of the new religious organization and its founder.

"Seems to me," suggested Tobe, "fear is the only way to stop

(Continued on page 363)

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THURSDAY, JUNE 9, 1938

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EDITORIAL

## Friendship

“THERE is a friend that sticketh closer than a brother.”

—Proverbs 18: 24

Friendship is one of the sweetest things in the world and yet no one is wise enough to explain this attraction, or lack of it.

We cannot get at the real heart of friendships, but we know that a friend is one in whose presence we find comfort and satisfaction; one that we like to be with; one in whom the mere sense of continuity is a delight. A friend is a person who you trust and who trusts you. A friend is a person who does not apologize, one upon whom you can rely without a word. To carry it further, a friend is one who believes in you even though appearances may be against you. This is the kind of a friend with whom you want to share things. You do not feel that the day is quite complete unless this friend has shared its pleasures with you. There is one wonderful thing about spiritual wealth. If one shares material things he may be in a sense poorer, but if he shares spiritual or intellectual things, he is just so much richer. The more one gives away of this kind of wealth, the richer he is.

### Real Friendship

“THERE is that which scattereth and yet increaseth, and that which withholdeth more than is mete and yet it tendeth to poverty.”

Real friendship makes one willing to suffer, to put one's self to trouble for another, and to find delight in doing it. You say, it will be a pleasure for me to do this; and you mean it, if there be real friendship. Then, again, a real friend is willing to share disgrace with you. If you break down in the stress of some temptation, a friend does not desert you. He is willing to go down by your side. That is friendship—friendship that is not always touched with sunshine but is willing to go into the shadow. This sort of friend would want no heaven, if any friend of his was in the outer dark.

### Historical Examples

HISTORY affords many distinguished examples which show that this attraction crosses many lines and attaches every kind of person to one that this mysterious force has selected as the friend. Take the story of David and Jonathan. The remarkable characteristic of this friendship is the fact that Jonathan paid such a price for the regard of David. Saul was king. In the natural order of events, Jonathan would

succeed him on the throne. He saw that David, without any intention, was capturing the hearts of the people, and Saul saw it also, and plotted to put him out of the way. Jonathan, the heir to the throne, delivered David from the machinations of his father, and paid a crown for the privilege. This is friendship.

### Friendship's Price

MADAME de Stael was the dearest and truest friend of her father Neckar, the financial minister of France. Then she was the devoted friend of Madame Recamier. Madame de Stael had offended Napoleon and was banished to her home on Lake Geneva. Madame Recamier knowing the risk she ran sought out this home by the lake to comfort her friend. Napoleon banished her also. This is the price that one woman was willing to pay for the friendship of another.

There are friendships between men and women; but these are not so common. The conditions of social life make these difficult. You remember, however, Dr. Johnson's friendship with Mrs. Thrale. They were the closest, staunchest kind of friends, and yet not the bitterest enemy ever found anything in this to criticize. There was another friendship, pathetic in its sweetness and its tenderness—that of the poet Cooper, the hymn writer. During a large part of his life he was on the verge of insanity. Year after year he was watched over by the gentle brooding, unselfish love of Mrs. Unwin, a widow. These two were noble, devoted friends.

Then there is the example of Charles and Mary Lamb, one of the sweetest friendships in all the world. Charles Lamb was a genius. He was in love; but he never married, because of an invalid father, but chiefly because of a sister who had attacks of insanity. Charles Lamb cared for her year after year, watched over her and defended her. It was a friendship, deeper than kinship blood. Then, there was the friendship of the elder Herschel and his sister; that of Wordsworth and his sister Dorothy who were inseparable for many a long year.

### Its Worth

NOW the question might be asked, What is friendship worth? What does it do for us? It teaches us that this humanity that can blossom out into such relationships must have at its heart a quality which is divine. It leads us also to believe in God. It helps us to believe in ourselves. If my friend loves me he must see something in me that is lovable. This gives us moral power. We can be worthier because there are those who believe in us, and whom we must not disappoint. Friendship is an intellectual inspiration. A man can work better because he has a friend.

Friendship makes it easier for us to believe in immortality. True friendship has the power in it to overlap the gulf of death and start out on an eternal pathway.

"Angels from friendship gather half their joy."

—THE DESERET NEWS

## Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

### THE HOLY GHOST AND THE LAYING ON OF HANDS

THE principles of faith, repentance, baptism and the reception of the Holy Ghost were plainly set forth by the Apostle Peter on the day of Pentecost, and while he did not specify on that occasion by what means the Holy Ghost should be given the Laying on of Hands was generally understood by the people.

The following references to the New Testament scriptures show that the Laying on of Hands was the ceremony by which the Holy Ghost was conferred. This was the occasion of the Samaritans being baptized by Philip. "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who . . . prayed for them . . . and then laid they their hands upon them, they received the Holy Ghost." (Acts 8: 14-17)

When Paul wrote to the Ephesians he taught the principle. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19: 6)

In his writings to Timothy he stated, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (I Timothy 4: 14) "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (II Timothy 1: 6)

Without comment on the many gifts of the Holy Spirit scriptures also show us that ordination to the Holy Priesthood and to the several offices therein were bestowed by the sacred ordinance of the Laying on of Hands. This authority was always bestowed by men holding the authority to act in the name of God.

Likewise the Laying on of Hands in administering to the sick is pointed out in Holy Writ. The Saviour Himself set the example: "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them." (Mark 6: 5) "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5: 14) It is quite obvious that this anointing with oil would necessarily have to be done by the use of the hands.

We learn also that our Saviour laid His hands upon little children and blessed them. (Matthew 19: 13-15) From all of the scriptures we find that the Laying on of Hands was a sacred ordinance, for the solemn ceremonies of confirmation; conferring the Holy Priesthood; for the healing of the sick; and the blessing of little children.

The Lord and Redeemer taught them in olden times, exemplified by His own example and in these latter days has restored them to men upon the earth. Many thousands bare witness today, that under this sacred ordinance they have received many blessings from God our Eternal Father.

**THE SOUL'S FIRE**

*(Continued from page 359)*

the impostor."

"And I think the shock has gotta be made strong too," agreed an eagle-eyed, lanky fellow who arose as he spoke and put an emphasis into his speech that left no doubt in the minds of everyone present as to his willingness to assist in executing any plan to which the crowd might agree.

"Yes," interjected a third, "and we've gotta begin with the leaders and go right down the line, if necessary, and put the fear of death into every one of 'em until the sect is destroyed."

"You're right," several laughed; and they all nodded assent to the proposition.

"I have an idea," ventured Benton tactfully. "If we can get the constable here to arrest Smith and turn him over to us, I'll guarantee to put enough fear into his gizzard in one lesson to end his revelations and hog-tie every one of his missionaries for good."

For the moment, every man turned his eyes toward the constable. Then, a chap with dishevelled hair and a grizzly growth of whiskers righted his chair from leaning against the wall, stood up deliberately, and in a low, gruff voice said, "If you'll listen to me, I suggest that the constable arrest Smith on a charge of disturbing the peace and start with him to Bainbridge. We'll waylay him and take Smith into our own custody; and if I'm there, as I expect to be, he'll git no more revelations, except one to clear out and keep out—him and the hull lot of his converts."

"**W**hat!" exclaimed the constable. "Would you have me use my office to mob a man?"

"Not a man, Constable," answered the speaker, "just a plain, low-down heretic, a fellow who's disturbing the peace in this community with his crazy visions and a trumped-up Bible. He's nothin' but a money digger, they all say, and maybe a horse thief and gambler too, for all I know. Anyway, he's gamblin' with the peace and religion of the citizens of this settlement, and he'll win if we don't put a stop to his operations."

"But, gentlemen," the constable earnestly protested. "Don't ask me to use my office to trap the man. I think it's enough if I promise not to interfere with your plan of taking Smith out, if you wish, and forcing him to agree to quit the country."

"That ain't the point, Constable," urged Benton. "If we try to take Smith, he'll show fight and it might lead to a killin' and we don't want that. Besides some of us'll be seen and then we're in for arrest. But if you take him with a warrant and we take him from you, we're all protected. We'll give him the punishment, and he'll leave the country, and that'll be the end of the matter."

"Simple enough, and that's the thing to do, Constable," urged a man named Boyington. "We're not going to kill the fellow. We might come close, close enough to stop his operations of course, but he'll live. We've got to see to that, so he'll carry the word back to his missionaries and converts."

*(To be continued next week)*

## “Mormons Show the Way.”

Editor's Note: From the pen of Dr. T. T. Brumbaugh, head of Wesley Foundation (student) work for the Methodist Episcopal Church in Japan, comes the following excerpt. It is taken from an article written for the *Christian Century*, April 20th, 1938. At the present time Dr. Brumbaugh is making a tour of colleges and universities in 22 states. His article is entitled “Religion Returns to the Campus”: and under a sub-heading, “Mormons Show the Way,” he writes the following paragraphs.

‘UNFORTUNATELY, however, many denominational groups, both national and local, have not learned the lesson of association with others of kindred spirit in the common cause of combatting materialism and greed with united stress on spiritual values and moral goods. In realizing the importance of this, educators are in many places far in advance of religious leaders. In one state university I found that though the campus authorities were willing to grant recognition and college credit for courses in Bible, Church history, and religious philosophy, the Methodists, Presbyterians and other Protestant groups could not get together on a united plan. Great was the surprise therefore when it was found that the Latter-day Saints had met the university's requirements in a basic and non-sectarian presentation of the Bible and the spiritual interpretation of life and were starting such courses of instruction under competent teachers in the local Mormon student centre recently erected near the campus.



“Lest this be taken as an example of undesirable Mormon aggressiveness it is well to add parenthetically that there is no religious body in America today more alert, progressive, and co-operative in the field of religious education in academic centres than the Latter-day Saints. Whatever may be said of its origin and tenets, the present leadership of the Church, which has such a large following in our western states, is awake as is perhaps no other denomination to the importance of paralleling secular education with religious instruction high in intellectual and moral content. And whereas some bodies have felt it wise to create sectarian schools which paralleled the secular instruction given in tax-supported schools but with a particular religious interpretation, the Mormons have seen fit in recent years almost to abandon the attempt to impart secular education and have concentrated attention on giving religious instruction in seminaries and institutes near tax-supported high schools, colleges and universities. Such ‘seminaries’ are located hard by more than 90 public high schools in western states, and their ‘institutes’ providing religious, educational and social equipment and even dormitory accommodations are to be found in a dozen large, western university centres.

"Nor are these to be considered narrow, intolerant and exclusive institutions such as have too long been associated with the Mormon tradition. Where high school credit for religious instruction is asked and granted, as in most of these 90 'seminaries,' the public school requirement that such religious training be basic and non-sectarian is fairly met. The same is true in the college and university centres which fell under my own observation. In fact, when I found Methodists and Mormons co-operating in such undertakings as those at the Universities of Idaho and Wyoming, and in the latter place even Catholics included, my conclusion was inevitably that the Latter-day Saints have surpassed some of the rest of us Protestants in brotherliness; and that we might take a page from the book of Mormon in regard to supplementing secular education with religious instruction in an economic yet effective way."

### FAITH—A POWER FOR RIGHTEOUSNESS

*(Concluded from page 356)*

quirements of God, plus an added strength and power and force for righteousness from God Himself.

Good men and good women throughout the world have faith of this character, of course, in varying degrees of intensity. When the Mormon Prophet Joseph Smith was still a young man, by the gift of faith he predicted the American Civil War many years before its beginning; he predicted that Stephen A. Douglas would be defeated in his future ambition to become president of the United States; he predicted that the Mormons would come to Salt Lake Valley and develop into a mighty, powerful people. Only a very short time after their arrival in Utah, when they were poor, a thousand miles from the closest outpost, Heber C. Kimball stood up in a meeting and predicted that goods would be sold on the streets of Salt Lake City cheaper than they were sold in the East.

My father came to the Salt Lake Valley in 1847, as a young man. He returned and brought his family with him in 1848. In the autumn of 1849 he was called to go on a mission for the Church to France, and he forthwith left his family in the care of his oldest child, a boy of 14. The mother and the oldest son and two younger children, one a girl, yoked six oxen and ploughed ten acres of unbroken ground in Davis County upon which to plant grain. When the grain came up and grew as high as one's ankles, countless millions of crickets descended upon the adjacent ground and threatened to utterly destroy the precious crop.

My father's wife and her three children knelt by the side of their little field of grain, with faith in God, along with many other people in this valley and prayed. She had scarcely finished her prayer when God came to the rescue. Great white seagulls, unnumbered, came from somewhere, descended upon the fields and destroyed the crickets. The veritable power of God!

Faith, the most potent factor in existence for good, partly human, largely divine!

## News of Current Interest

**BOY SCOUT** work should be practised more fully in all countries as a means of stabilizing the youth and creating a better inter-country relationship. This advice was recently set forth by Scout executives of Canada and England in a gathering at Toronto. "The influence of Scouting must be kept alive by you in countries where Boy Scouts are permitted to exist, to provide a counterbalance to the bitterness, sacrifice and hatred rife in the world today, which will ruin it for the time being if we are not careful." This warning statement was given by Sir Alfred Pickford, Overseas Commissioner of England. Other Scout leaders pointed out the values of the organization and its place in the world. The present census points out that the population of Scouts in Canada has doubled during the past ten years.

**THE FAMOUS** poet of Dallas, Texas, Mrs. Grace Noll Crowell, was selected the "American Mother of 1938" at a special Mother's Day celebration in New York. Immediately following her selection she gave the following message in her radio speech: "Every mother should make religion the deep foundation

of her house, for without it her work would indeed be futile. Boys and girls today need God—desperately. Without Him they would be like rudderless ships on a stormy sea."

**TEXTILES** of all types from silks to heavy woollens can be permanently water-proofed with a new compound developed by Imperial Chemical Industries, England. The valuable compound will not discolour or injure textile materials. Another quality of the invention is that when an article is once water-repellent it will remain that way. Laundering and cleaning will not destroy the compound's effectiveness.

**A SELF-TUNING** radio, which can be set in advance to turn one's set on or off and to select specified programmes at certain intervals during a 24-hour period has recently been put on the market by an American firm. "Telematic" is the name of the new set. It is operated by an electric clock, the outer rim of which is perforated, into which plugs representing the different local stations may be placed.

### M.I.A. PLAY WRITING CONTEST WINNER



Bertha M. Farrell

**S**ISTER Bertha M. Farrell of Leeds District is the winner of the M.I.A. Play Writing Contest sponsored in connection with the Bradford Convention. "Missionaries All," presented to conference visitors in Bradford Branch Chapel, was selected by the Contest judges as the winning contribution.

For her excellent contribution she received an M.I.A. Achievement Award and the privilege of presenting the play at the conference gathering. Honourable mention for their worthy

writings goes to Sisters Agnes Bourne of Liverpool and Muriel C. Perry of Welsh District.



## From the Mission Field

### Release—

Bishop Charles R. Snelgrove, who has laboured as supervising elder of Birmingham District during his six-month mission, was honourably released Thursday, June 2nd, to return to his home in Salt Lake City, Utah.

### Doings in the Districts—

**LEEDS**—On Monday, May 30th, Bradford Branch Primary, under the direction of Sisters May Gardner and Louise Matheson, lady missionaries, held its May festival programme. Sister Ruby Kimberley was chosen May queen. Brother David Jennings was cushion-bearer and Brother Derrick Firth was train-bearer. The social opened with the Millennial Chorus singing "Sweethearts" and it was brought to a close with a maypole dance.

Bradford Branch Hall was the scene of a concert sponsored by Brother George Pitts on Saturday, May 28th. Numbers on the programme were given by the Millennial Chorus; the Bradford Branch Gleaner Girl Choir; Brother George Fernley, a violin solo; and Brother Stanley Rawnsley, a banjo selection. Those taking part on the amateur hour feature were Sister Florence Dennis, Miss Mildred Gledhill, Sister Bertha M. Farrell, Brother William Newsome, Mr. Albert Kirk and a trio from the Millennial Chorus. Sister Dennis was selected as the winner by the applause of the audience.

**LIVERPOOL**—At a Priesthood meeting recently held in Wigan Branch Hall plans for the branch's annual week's holiday at Blackpool were outlined. The branch are planning on holding an open-air service on Sunday, July 31st, at the Blackpool camp, and they extend a cordial invitation to all saints, who might be vacationing in that vicinity, to visit them.

**MANCHESTER**—Oldham Branch Primary May festival was held on Thursday, May 26th, in the branch hall. Sister Marjorie Massey was

crowned Primary Rose queen by Brother Eric Heaton. A programme of dances, songs and recitations, were given by the children who entertained the queen and the others present.

At a baptismal service held in Manchester Branch Hall Sunday, May 29th, Joan Carroll was baptized by Elder Benjamin H. Glade and confirmed by Elder Clifford W. Bagley. The service was conducted by Elder Russell S. Marriott with Elders Edmund M. Evans, Max W. McKeon and Byron A. Howard speaking.

Rochdale M Men reached the finals of the Newbold Rugby competition on Monday, May 23rd, but lost out in the final match to last year's winners, the Electricity Department of the Rochdale Corporation. Cups were presented to both teams and the M Men team was complimented for the fine sportsmanship they exhibited during the entire tournament. The seven-man Rochdale team is composed of five travelling missionaries and two local M Men.

Sister May Pearson celebrated her coming of age, by giving a party for her friends in the recreation hall of the Rochdale Chapel on Saturday, May 28th. Those present participated in dancing and playing games during the evening.

**NEWCASTLE**—On Wednesday, May 18th, members and friends of South Shields Branch were favoured with a night's entertainment in the form of a "Conversazione." The programme, given by the Relief Society members, under the supervision of Sister Rachael Jones, Relief Society president, included songs, recitations, a re-told story, musical selections and a sketch entitled "Fools and Pools." Refreshments were served during the evening.

**NOTTINGHAM**—At a baptismal service held in Mansfield Baths, Mansfield, on Saturday, May 21st, the following were baptized and confirmed: Bernard Wright and June Wilson were baptized by Supervis-

ing Elder M. Warner Murphy and confirmed by Elders Scott R. Clawson and Dean E. Smith, respectively; and Francis Edward Rossiter was baptized by Elder Fred A. Horlacher and confirmed by Elder Harold G. Wheeler. Elders John J. Strange and Frederick W. Hopkins spoke at the service. On Saturday, May 28th, Margaret Rossiter was baptized by Elder Murphy and confirmed by Elder Smith.

The Y.W.M.I.A. of Mansfield Branch sponsored a scavenger hunt and supper in the Mansfield Branch Hall, Saturday, May 28th. Sister Harriet Chamberlain, lady missionary, and Sister Edith Limb were in charge of the arrangements.

On Sunday, May 29th, approximately 75 people, of whom 35 were non-members, attended a programme sponsored by the Primary of Leicester Branch under the supervision of Sister Elizabeth Welch. The children produced a play entitled "The Court of Health," and sang several of their Primary songs. Supervising Elder M. Warner Murphy was present and spoke on the same theme. The meeting was conducted by Branch President George E. Gent.

A social was held in Eastwood Branch Hall on Saturday, May 28th, for the benefit of Brother Sydney Allen. It was a novel "Film Star" social with one "star" not knowing the other "star's" name. Items were given by members of the branch assisted by Mr. Arthur Smith, who gave drum selections, and Mr. Jack Calladine, who played the accordion and guitar. A play "Models Artists" was presented by the Eastwood Amateur Six. Other numbers included a violin selection by Brother Allen and humorous

recitations and songs given by others present. Sister Emma Bradley of Derby Branch, along with Mr. Calladine and Mr. Smith, rendered valuable assistance in making the social a success.

SCOTTISH.—Supervising Elder Paul L. Badger was in charge of a baptismal service held Saturday, May 21st, in Govenhill Baths, Glasgow, at which the following were baptized and confirmed: Iris Hamilton was baptized by Elder W. Wallace Winder and confirmed by Elder Hugh C. Brown; Isabella Scott MacDonald, Grace MacDonald, Marian MacDonald, and Isabella MacDonald were baptized by Elder Brown and confirmed by Elders George S. Walker, Phillip L. Richards, Walter T. Stewart and Paul L. Badger, respectively; and Robert D. Rodgers was baptized by Elder Winder and confirmed by Elder Winder. Speakers during the service were Elders Richards, Stewart and Winder.

The Y.M.M.I.A. and the Y.W. M.I.A. of Glasgow Branch held a conjoint social as a closing programme of the year's activities, Tuesday, May 17th, in the branch hall. Travelling elders of the district put on a play which was produced and conducted by Sisters Marie Waldram and Aloa Dixon, lady missionaries. Other items on the programme included readings by Sisters Hazel Sands and Ruth Hamilton; songs by the Glasgow Branch Ladies Chorus; and vocal duets by Sisters Mina and Jessie Thomson. Brother William Scott and Sister Ethyl Scott supervised the evening's activity. Refreshments were served by Brother Scott during the evening.

## DEATH

FOUNTAIN—Funeral services for Mr. William Fountain of Norwich Branch were conducted by Supervising Elder E. La Verle Barrett at the Norwich cemetery on Saturday,

May 21st. The opening prayer was offered by Elder Orlando S. McBride, the closing prayer by Elder Irwin Foster, and the dedicatory prayer by Elder Mark Hammond.

## PERSONAL

HARRIS-MILLER—On Saturday, May 28th, Mr. Robert Campbell Harris and Miss Irene Miller were married in Bradford Branch Chapel

by Elder Paul C. Palmer. Appropriate music for the occasion was supplied by the Millennial Chorus.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
§L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
\*L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsbury:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
22, Doggett Road,  
S.E.6.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Str.
- North Walsham:**  
Enquire:  
32, Norwich Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Portsmouth:**  
Pimco Hall,  
Heidelberg Road,  
Southsea.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
\*Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station.

§—6.15 p.m.

\*—6.00 p.m

†—7.00 p.m.

‡—2.30 p.m.

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